

PRACTICAL REASONS FOR ALGONKIAN INDIAN STREAM AND PLACE NAMES

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INTRODUCTION

There is a good reason why, in the North-American East, Middle East, and, partly, in Kentucky and West Virginia, the frequently occurring Indian names for streams, places, and neighborhoods are of Algonkian rather than Iroquoian provenience. Although in their cultural character more southerly than the Alkonkians, who mainly lived south of them, the Iroquoians, principally the Five (or Six) Nations, had since their first contacts with the colonializing Europeans remained sedentary in their old settlement area in the northern parts of the present State of New York. The Algonkian Delaware, however, although hailing from the north, roamed southward first, to eastern Pennsylvania afterwards, and finally, under white pressure, westward through the full length of Pennsylvania and into the Ohio Country along the Muskingum, their Wolf Tribe, the Munsee, staying in the regions of northwest Pennsylvania. In the Muskingum basin, the Delaware (or Lenni Lenape) were preceded by their Algonkian cousins, the Shawnee. First met by Whites in the south, in the 17th century, the Shawnee lived in two separate portions, on the Cumberland river in Tennessee and Kentucky, and on the Savannah river in South Carolina. Toward 1700 the eastern section migrated into northeastern Pennsylvania, and early in the 1700's the other moved eastward and, eventually, across the Ohio river. When the eastern column, about the middle of the 18th century, migrated from northeastern Pennsylvania westward to the Ohio river system, the two formerly separate portions of the Shawnee met about 1750 in the Ohio country and united for the first time in their nation's history (Encycl. Brit., 1941, 20).

After 1770, when the Moravian Indian Missionaries, Zeisberger, Heckewelder, a. o., had begun to write down their observations about the Indians in the Ohio Country, they found the majority of the Shawnee safely entrenched along the Scioto and in the parts northwest of it while only a few settlements of the former eastern Shawnee still existed on the Muskingum, near present Dresden, Ohio. After Col. Lewis, one of the lieutenants of Lord Dunmore, had, in 1774, defeated the united Shawnee forces in the battle of Point Pleasant, at the Kanawha just south of the Ohio river, Lewis' army did away with the last vestiges of Shawnee influence in Eastern Ohio. Although no real territorial jealousy had existed between those Shawnee and the Delaware who, since about 1760, had likewise come up the Muskingum and had peacefully settled in the neighborhood, the hunting and corn-planting grounds of that region, henceforth, were uniformly Delaware.

Not the strictly bounded territory but rather the use of what today is Ohio roughly was the Delaware region of the 1770's. The ridges following the Hocking valley in the southwest formed the line across which the rights of the Shawnee began. It was respected on both sides. West of the Shawnee there lived the likewise Algonkian Miami (or Maumee) Indians. North of the Shawnee, around the west shore of Lake Erie, as far to the east as the Sandusky river and its mouth, was the Wyandot region. Although politically unassociated with the Six Iroquois Nations, the Wyandot were Iroquois but closely affiliated with the Algonkian Shawnee. Without the aid of interpreters, they could not understand each

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others' language; nor was there an understanding possible between the Wyandot and the Delaware. For that matter, not even a Delaware and a Shawnee, although both of them Algonkians, could (or still can) converse outright; not any more so than can a German and Holland Dutchman, both of whose languages are West-Germanic.

All of that had to be said, or the following would make little sense. In writing, there exist no Indian sources of Indian migrations. All that is known about the names of North American Indian tribes and their movements stems from the writings of white men, mostly missionaries from various churches. The earlier ones, in the 17th and 18th centuries, came mostly from the Jesuit missions in the Middle West. Later, in the second half of the 18th century and in the early 19th century, the authors on Indian life were mainly missionaries in the Indian Mission of the Moravian Church at Bethlehem, Pennsylvania. Eventually, in steps, they led their Delaware and Mohican Indian converts from the Wyalusing mission stations into the Tuscarawas valley in the Ohio Country, the new mission towns of Schönbrunn (Delaware, 1772) and Gnadenhütten (Mohican, 1773). Here, Zeisberger, Heckewelder, and their associates did most of their valuable writing on the life, history, and language of the Algonkian Delaware among whom they labored. It is one of the essential features of those Moravian Mission migrations that, in spite of the Moravian leadership, they operated strictly on the age-old principles of aboriginal Algonkian tribe traveling (Mahr, 1952; 1953).

CANOE TRAVELING

Whether moving in small bands, or in big ones of two hundred or more, an Indian migration always tried to take its start by canoe on a big water course, let's say, the Susquehanna or the Ohio. That main river was followed until, for some reason, it seemed more expedient to paddle up one of the tributaries and the one or other creek emptying into it. The surroundings were probed for hunting, fishing, corn-planting, and for other necessities important in Indian life.

True, that was significant at all times, but it became of paramount importance when, by means of migration, an entirely new, often totally unknown, living area, sometimes far away from home, was to be opened up. For that reason, travelers in canoes and such already settled marked river mouths and other inlets to the inland with characteristic names, in order to hint to other canoe travelers of the tribe, following after, what at a given point lay ahead of them. That is why some of the Delaware river names of Ohio apply to the mouth of the river rather than to the river in its full length. The Licking river, for instance, a tributary to the Muskingum, is one of those. The name, *Licking*, is adapted from the original Delaware form **W'lí/'ik'/'nk*. It means: 'where there is (-'nk, locative affix), at a given point (*w'lí-* 'yonder'; Zeisberger, 1887), receding flood water' (-'ik'-). Note that the verb stem *'ik* basically implies 'a *dropping* water level' (Brinton, 1889). To Delaware Indians canoeing up the Muskingum, the name indicated that, at times when the Muskingum carried high water, the flood backed up in the mouth of the Licking as far as a certain point upstream and, therefore, promised good canoeing; but afterwards it receded again, and so one had to look out. As early as 1764, the Licking appears on an ancient map (Bouquet, 1764). Another name, *Pataskala*, was given the Licking by other Delaware Indians for the same purpose of canoe navigation and remained in use until far into the 19th century (Jenkins, 1841). *Pataskala* is a white man's transcription of Del. **P't/as/ku'/'l'w*, meaning: 'up to some point (*p't-*), always (-*as-*, -*aaps-*; Unami dialect for Del. Munsee *aptchi* 'always'), a swell of the water (-'ku'-, properly -'kui-, 'a wave from a tide or flood'), (it) exists (-'l'w, 'it exists [in motion]'. For a more detailed analysis I refer to a former article (Mahr, 1957, p. 148-149). What alone is essential, though, is the identical meaning of the names *Licking* and *Pataskala*, in their original Delaware forms, for the same river, or rather its mouth.

When, somewhat before the Delaware, migrating Shawnee bands had come up the Muskingum, they had eventually arrived at that river and examined the possibilities for settling there. Their name for the Licking river was **Nepipenime* (Johnston, 1820: *Nepepenime*). Its composition is: Shawn. *nepi*- 'water,' -*pen*- 'below,' and -*ime* 'it is' (Voegelin, 1938-40, pp. 95, 338, 375); it means 'there is water below,' indicating that 'here is a river with water at its lower course'; that is, 'a river navigable only near its mouth.' Thus, at different times, traveling tribesmen from two separate Algonkian nations made identical observations about the same river and embodied them in the same name, for the same purpose, in their respective languages.

There is also a river in northwestern Pennsylvania, likewise called *Licking* by the Delaware, most likely even before they arrived in the Muskingum valley. *Licking Creek* obviously was given its Delaware name under the same geographical conditions as was the Licking river in Ohio. The stream is shown under the name 'Licking' on a map of 1765. (Wm. S[cull?], 1765). The same map makes it clear how carelessly Indian names always have been handled. A big river, which is doubtless supposed to be the Licking river of Kentucky, entering the Ohio near present Cincinnati from the south, on that map bears the name 'Great Salt Lick R.' Early settlers seem to have given it that name, because there were salt licks at or near it. Only later, there appears the present name, Licking river, its Delaware Indian name; not however, given it by Delaware Indians (who never migrated that far west on the Ohio) but again by white people as it seems. Eventually, a fanciful folk-etymology of English-speaking whites had connected the Delaware name *W'li/'ik/'/nk*, and its white pronunciation Licking, with the English 'lick' or 'salt lick.' A county historian (Hill, 1881) even goes so far as to explain the river name, Licking, "from the fact of there being in early times some 'salt licks,' as they were called, upon or near the banks, which were much resorted to by deer and buffalo." So, why not also have that big Kentucky river called 'Licking' instead of that clumsy 'Great Salt Lick River'?

Under certain circumstances which cannot be discussed here at greater detail, Delaware canoe travelers did not advance inland from the Ohio river alone, but some also came from the north, the shores of Lake Erie. From the lake, they paddled up the present Huron river which they called *Pettquotting* (as the name is spelled in Moravian Mission diaries). It will be shortly seen that, as seasoned canoe travelers, they again had named the lower part of the river rather than the river in its full length. *Pettquotting*, in Delaware, is **P't/t'ku/'att/'/nk*. It is compounded, as follows: *p't*- 'up to (a certain point)'; -*t'ku*- 'a wave (from a tide or flood),' cf., above, p. 366; -*att*- (-*halte*-), verb-stem 'doing, making, being'; and locative affix -*nk* 'where there is.' Composite meaning: '(river) where there is tide-water up to a certain point.' In other words, 'up to a certain point, that river is always on the same level with the lake.'

Migrating, even to distant parts, cannot change the basic life habits of people who, by canoe and trail, are always moving anyway. Nor, of course, could it in the least affect the Delaware Indians' age-old practical tendency to provide telling names for watercourses and landmarks, revealing to travelers on river or trail what was to be expected ahead. In the east and the west, the same people used the same Delaware language, and the traveling conditions they encountered were not too different either. So, when they met a stream, formed by the running together of two streams, it was given the name *Nish/hán'k* (or *Nish/hánna*, *Nish/hánne*), literally 'two-stream,' be it in the eastern Delaware domain in New Jersey, or in the western one in Mercer Co., NW Pennsylvania. It has been listed for Mercer Co. as *Nischhannôk* by Heckewelder (1843: 365) who interpreted it as "two adjoining streams," and it has survived in both states as *Neshannock*. Del. *nishi* is 'two' (Zeisberger, 1887: 207).

When a stream was encountered, with an important river fork in its course,

it was likely to be named accordingly, for the benefit of canoe travelers. For old Mercer Co., Pennsylvania, Heckewelder listed the present Lackawannock as *Lackawanak*, giving its Delaware name as *Lechauhannek* which he interpreted as "the forks of two streams" (Heckewelder, 1834: 365). For the Lackawanna in NE Pennsylvania, he gave *Lackawannok*, with the Delaware name "*Lechawah-hannek* . . . also *Lechauhanne*," in English "forks of the river" or, inexplicably, "forks of a river" (*ibid.*: 361). Of course, both the western and northeastern forms are versions of the same name and were correctly handled by Heckewelder. Its basic Delaware form is **L'chaw'/hán'k* (or **L'chaw'/hánne*) (Zeisberger, 1887: 78).

HUNTING

Whether on the march or at home, the Delaware Indians, men, women, and children, mainly subsisted on meat. Plentiful hunting, therefore, was not a luxury but a constant necessity. Hence, it was an advantage to the tribe to be familiar with names for localities where the hunters were most likely to find enough game animals to supply the common need. Thus, it happened that in the entire Delaware terrain, from the Atlantic into Ohio, there exist, less in the original Indian than in English adaptations, innumerable rivers, creeks, runs, etc., named after bear, beaver, deer, fawn, elk, and other game animals: '*hunters' hints*,' if there ever were any. Very much the same is true for the former hunting grounds of other Indians, especially Algonkians such as the Shawnee, Miami, Ottawa, Chippewa, Menominee, etc., both in the United States and Canada.

It appears that in Pennsylvania, that is, in the eastern portion of the Delaware Indian domain, such '*hunters' hints*' have better persisted in their original Delaware versions or, at least, semblances of such, than west of Pennsylvania. On modern maps, for example, there occurs *Moshannon* as the name of a southern tributary to the Susquehanna's West Branch, in Clearfield Co., Pennsylvania; an older version, *Moshannock*, is mentioned by the Moravian missionary Rev. John Ettwein, who in 1772, when leading a migration of Delaware and Mohican mission converts westward, made camp at that river (Jordan, 1901: 213; Mahr, 1953: 263). *Moshannock* exactly reflects Del. *moos/hán'k*, a compound from *moos*- 'an elk,' and *-han'k* (*-hana*, *-hane*) 'a stream (in compounds),' meaning 'Elk Creek.' Farther toward the SE, in Berks Co., on U. S. Rd. 222 between Reading and Allentown, we find a place name, *Maxatawny*, and not far from it, on Pa. St. Rd. 100, *Macungie*. Roughly fifty miles NW of it, in Schuylkill Co., on the Tamaqua river, there occurs another place name, *Tamaqua*. All three names indicate that, formerly, they had been Delaware '*hunters' hints*.'

As the original Delaware name form for *Maxatawny*, the Moravian missionary Rev. John Heckewelder established *Machksithanne* and correctly interpreted it as "bears' path creek or the stream on which the bears have a path" (Heckewelder, 1834: 360). It is a compound of *machk*- 'a bear,' *-siit*- 'foot (in compounds),' and *-hane* (*-han'k*, *-hana*) 'stream, creek, river (in compounds)'; *comp.*, Zeisberger (1887).

Another such hint at good bear-hunting was *Macungie*. Heckewelder gave its Delaware form as *Machkunshi* (spelling modified), which he rendered as "the harboring or feeding place of bears" (Heckewelder, 1834: 357). It combines *machk*- 'a bear' and *-kawunsh*- 'thorn bush, hawthorn' (Zeisberger, 1887: 197), and is affixed with the emphatic final *-i* (*-e*) 'indeed.'

Heckewelder likewise listed the true Delaware name form for present *Tamaqua* (Heckewelder, 1834: 361). He wrote *Tamaquon* and stated that its correct Delaware version was *Tamaquehánne* "or (short) *Tamákhanne*, the Indian name, as it stands on record, for Little Schuylkill." His interpretation is "beaver stream." The Delaware term is a compound of *l'machkw'*- (also *amóchk*, Zeisberger 1887: 20) 'a beaver,' and *-hane* (*-han'k*, *-hana*) 'stream, creek, river (in compounds)'; *comp.*, Zeisberger, (1887: 160).

A great many 'hunters'-hints' names, however, made no such special mention of the game which they promised. Their hints were broader. It was well known, for instance, among the Delaware and other Indians that there was good hunting of all sorts of game near any natural outcropping of salt, be it a salt lick or a saline spring which equally attracted the animals. That is why in the whole Delaware territory the Indian hunters formed numerous names for big and small water courses with their term *m'honi* 'a salt lick,' usually adding to it their locative final *-nk*: *m'hónink* 'where there is a salt lick.' Because of salt licks in their head waters, several such streams were called *m'hónink siipunk*, or *m'honink/hánna*, 'river where there is a salt lick.' These were outstanding 'hunters' hints.' Whoever could went there hunting. Even on modern maps, the river name *Mahoning* occurs. One such *Mahoning* is found in NE Ohio (and W Pennsylvania), and another as an eastern tributary to the Allegheny river in Armstrong Co., Pennsylvania. Early in the 1800's, the Big Lick Creek near Columbus, O., today called Big Walnut Creek, bore the Delaware name *M'inkwi M'hóni Siipunk*, such as transliterated from a reliable source (Lee, 1892: I, 145) and an exact equivalent of 'Big Lick Creek' (Mahr, 1957: 143). Needless to say, the English adaptations of such Delaware 'hunters' hints' are legion where Delaware Indians ever had their being.

'Saline springs,' or 'salt wells,' were not by far so frequent as were the 'salt licks,' but their attraction for the game animals and their Indian hunters from far and near was all the greater. A 'saline spring' became a hunting center, and its Indian name, a powerful 'hunters' hint' all throughout the region, long before its eventual development into a salt industry near the end of the 18th century. That is true, in particular, of two 'salt wells' in the old Ohio country: one, at the head waters of Salt Creek, an eastern tributary of the Muskingum, in present Muskingum Co., Ohio; the other, farther west, near the lower Scioto, in the center of present Jackson Co., Ohio (Jenkins, 1841).

Among the Delaware Indians all around, the current name for the 'saline spring' in the Muskingum region was *Sikhéwink*, meaning 'where there is salt-making.' On that canoe journey with his convert Indians from the Big Beaver to the Tuscarawas missions, Heckewelder visited it in 1773 (Mahr, 1952: 295). The Delaware term, **siik/hée/wi/nk*, is a compound from *siik*- 'brine'; *-hee-*, a verb stem meaning 'making'; *-wi-*, an adjectival copula which cannot be translated; and *-nk*, a locative final, 'where there is.' As the component *-hee-* clearly confirms, *Sikhéwink* no longer was the Indians' regional hunting center only, but here they came from all around to boil salt out of brine, under white influence, of course.

No such indication exists in the name of the 'salt well' near the Scioto, which in Delaware is **Séek/'l'w* (transcribed from "Seckle," Lee, 1892: 145), a compound of *seek-* (*siik-*) 'brine' (as in *Sikhéwink*), and *-l'w* 'it exists (in motion)'; meaning: 'brine wells up.' *Séek/'l'w Siipunk* was the Delaware name for *Salt Creek* which empties into the lower Scioto, with that 'salt well' and Indian hunting center in its head waters (Lee, 1892: 145).

Both to tribespeople migrating overland and to hunters on the trail, certain Delaware names did not serve as hints but rather as warnings; as warnings, not to make camp at a location. One such place, still marked on modern maps of Jefferson Co., Pennsylvania, on the upper course of the Mahoning, was *Punxsulawney*. It always had been a marshy region, and the Delaware, traveling through, had given it the name *Punk's/uténai*, because of the countless gnats that infested it (Del. *púnk's*, or *púnkwes*, 'a stinging gnat,' really 'dust creature'; and *-uténai* 'a town, gathering place'; cf. Zeisberger, 1887; Heckewelder, 1834: 364).

Heckewelder's travel notes of 1773 contain a similar warning against a camp site near present Brokaw, on the Muskingum, in Morgan Co., Ohio. The migrating Delaware designated it as *Tskwal/uténai*, 'gathering place of frogs,' for the

infernal noise of the frogs in the nearby marshes would not let the campers sleep that night. (Mahr, 1952: 294; Heckewelder spells *Tsqualluténe*). The name's composition is Del. *iskwal*- 'a frog, toad' (Zeisberger, 1887) and *-uténai* 'a town, gathering place.'

FISHING

To the Delaware Indians, as true Algonkians being mostly on the move whether by canoe or by trail, hunting and fishing went close together. Even long after they had by necessity become more sedentary, meat and fish had remained the staple foods of the Delaware and other Algonkian Indians. That is clearly reflected in a few Delaware stream and place names from Pennsylvania, the eastern and culturally older Delaware domain. The accepted form of the much debated Delaware name for the ancient settlement of *Shamokin* in Northumberland Co., Pennsylvania, is **Shachamokink* (Heckewelder, 1834: 363; Mahr, 1953: 259), its meaning being 'place where there are eels'; Del. *sháachameek* is 'an eel' (Zeisberger, 1887: 64).

Moselem Creek, near Kutztown in Berks Co., Pennsylvania, was named *Mashilameek/hanne* (Heckewelder, 1834: 360), 'trout creek'; a compound from **m'shila/meek* 'a trout' (Zeisberger, 1887: 205; transliterated); and *-hanne* (*-han'k*, *-hanna*) 'a stream, creek, river (in compounds).'

Temporarily ranking 'turtles' with fish food, we see another such '*fishermen's hint*' in the Delaware name of *Tulpehocken*, in NW Berks Co., Pennsylvania. Its original form was *Tuulpe/wi/hákki/nk*, meaning "the land abounding with turtles" or "the turtle country" (Heckewelder, 1834: 360). It is a combination of *tuulpe*- 'a turtle' with *-wi-*, an adjectival copula; *-hakki-* 'land, soil'; and locative final *-nk* (cf., Zeisberger, 1887).

A '*fishermen's hint*' at a much wider scale may be seen in the name *Ashtabula* near Lake Erie, in the western section of the Delaware domain, not far from the Pennsylvania boundary. Originally, the Indian name must have exclusively applied to the Ashtabula river since its Delaware form, **Ash'/t'pé/'l'w*, means 'there is always enough of it moving,' doubtless with reference to fish in the water. The term combines Del. *ash'*- (*apichi-*) 'always' with *-t'pe-* 'enough,' followed by the verb-form *-l'w* 'it exists (moving)' (Zeisberger, 1887). It was a clear hint at plenty of fish that could always be taken there.

West of the Delaware Indian domain, and even west of the Scioto river system settled by the Shawnee in the second half of the eighteenth century, there occurs another such '*fishermens' hint*' in Kosciusko Co. of the present state of Indiana: *Tippecanoe*. Originally, the Algonkian Miami Indians gave the name *Tippecanoë* to a lake and to the stream which springs from it, a northern tributary to the Wabash river. *Tippecanoë* remarkably well preserves its basic Miami speech form, which was **Täpi/kinóji*, meaning 'plenty of pike.' It was a compound from Miami *täpi-* 'enoughness, plenty of' (Shawn. *teepe-*) (Voegelin, 1938-40: 135 f.), and Miami *-kinoji* 'a pike' (Shawn. *kinw-*, *kin-* 'long') (Voegelin, 1938-40: 305).

Strangely enough, we possess in its original version not a single Shawnee name for a stream or locality coined for the express purpose of directing the hunter or fisherman. That might indicate that those Shawnee of the later 1700's had, in the course of time, become more sedentary, that is, more concerned with planting maize as their staple food than their Algonkian cousins, the ever roaming Delaware.

CORN PLANTING

Shortly after 1750, a band of migrating Shawnee paddled up the Muskingum river, evidently in quest of a fertile area for planting corn to support a future settlement. If, as it is supposed, *Muskingum* is a Shawnee name adopted by the Delaware, who also called it *Mushkingum*, the Shawnee seemed to have found

the flats of the river too swampy for corn planting. They named it **Mshkeekwaam* (Mahr, 1957: 145), a term combining Shawn. *mshkeekwi*- 'a lake, swamp' (Del. *m'skeek*; Zeisberger, 1887: 189. Cf. Voegelin, 1938-40: 363) with Shawn. *-aam-*, a stem denoting '(land, soil, etc.) being as indicated,' and inevitably followed by *-'chki* or some other locative determinant (Voegelin, 1938-40: 338), indispensable in Shawnee but dropped by Delaware Indians. Further, under the force of a folk-etymology, the Delaware connected *Muskingum* with Del. *moos*- 'an elk' and Del. *-w'shkiink* 'an eye' (transliterated from Zeisberger, 1887: 70). While the complete Shawnee name, **M'shkeekwaam'chki*, unmistakably indicates 'where the land is swampy,' that Delaware folk-etymology arrived at *Mooskinkum*, making the name of the river mean 'elk's eye.' Even Zeisberger fell for it (1910: 44).

Canoeing farther up the Muskingum, the migrant Shawnee, eager to settle down and to plant their corn fields, eventually found what they needed. It was a wide expanse of fertile bottom land within a sweeping curve of the Muskingum, near present Dresden, O. where the Wakatamika creek comes in from the west. For the benefit of their tribespeople coming the same way with the same intentions, the region was named **Waakitaamechki*, meaning 'it is river-bend land.' The Shawnee term *waak'it'/aam/echki* is a compound from *waaky*- 'crooked, bent outward' (Voegelin, 1938-40: 416); *-ite-*, vague locative, 'in that place' (*ibid.*: 151); and *-aam/echki* '(land, soil, etc.) being as indicated,' plus locative *-echki* (*-'chki*) (*ibid.*: 338). Here, as so frequently with the Shawnee, whether at home or migrating elsewhere, the name was given to an entire area rather than to a single place, in order to make known its potentialities for settlements, that is, for the feeding of the settlers by growing maize. For an equally practical purpose, the settlements themselves, if newly laid out, were differentiated according to the clan that at the time inhabited them.

The same may be said of the Delaware who, a decade or two after the Shawnee, likewise penetrated the Ohio country by way of the Muskingum river. When it became necessary to decide upon a location for their nation's capital where their Grand Chief, Netawatwes, could convene his Delaware Grand Council, a convenient site was chosen near present Newcomerstown, somewhat above the Tuscarawas river, the north branch of the Muskingum, in today's Coshocton Co., Ohio. It was the principal settlement of the Unami, or Turtle, tribe from which the Delaware Grand Chief was chosen. Old 'King' Netawatwes himself, who had eventually led his Delaware here from eastern Pennsylvania, was to reside in that town where individuals and delegates from all three Delaware tribes and from other Indian nations were expected constantly for business with the Chief and his Council, and—most important of all—to be supplied with food. Hence, the site of the settlements was to be unmistakably identified by the many strangers who were to visit here; so it was given the name *Kekalamükpechink*, in Moravian documents spelled *Gekelemükpechunk*. The Delaware (Unami) form was **K'k/-alam'/oók/pech'/'nk*, a compound of *k'k-* 'winding around' (cf., Shawn. *kky*- 'turn, circular object,' Voegelin, 1938-40: 298); *-alami-* 'inside' (see Zeisberger, 1887: 233); *-oók-* 'bend (of the river)' (Unami dialect for *-woak-*; cf., Un. *-oon* for *-woakan*, an abstract word-final); *-pech'-*, a stem indicating nearness in space or time, 'near, soon' (Zeisberger, 1887: 128; Brinton, 1888: 110); and locative *-'nk* 'where there is.' The name signifies that 'the place is near (*-pech'/'nk*) a river bend (*-oók-*) winding around (*k'k-*) the bottom land at its inside (*-alam'-*).' It makes it clear that those who coined it were less concerned with the settlement than with the corn-growing facilities near it.

About twenty-five river-miles upstream from Newcomerstown, the Tuscarawas receives an eastern tributary, today called Stillwater Creek. Its Delaware name was *Kekalamükpechink Creek*. Even the Moravian missionaries at nearby Schönbrunn and Gnadenhütten, otherwise well informed about Indian affairs, took it for granted that the Delaware had named *Kekalamükpechink Creek* after their

national capital. Apparently, the utter nonsense of that did not occur to them. Europeans or white Americans, who always have been making their way of thinking the measure of all things, never thought twice about naming one place after another one. Not so the Indians. They had atrocities of their own, but 'Verona, O.' or 'Paris, Ill.' were none of them! Unless they had a good practical reason for it, they neither coined a new name for a stream or locality nor used one over again which had already been in existence.

Kekalamúkpechink Sítpunk of the Delaware is a good case at hand. Not even a white man would ever have thought of naming a stream after a town twenty-five river-miles south of it. How much less an Indian! A glance at a regional map shows that the Stillwater, coming from the eastern hills, reaches the Tuscarawas at a spot where the main river forms a loop around the rich bottoms within it, very much the same as it does near the capital site farther south of it. Hence, the same conditions prevailing, why should not also the same name, *Kekalamúkpechink*, be used for the mouth of the Stillwater and that stream itself? After all, the Stillwater and the Tuscarawas formed an important waterway for the many canoe-travelers to and from the capital, and the one name, *Kekalamúkpechink*, helped them to identify both places.

Not all the Delaware proceeded northward on the Muskingum. A migrating band of the Unalachtiko, or Turkey, tribe canoed down the Ohio for another twenty-five miles or so, as far as the mouth of the *Hocking* river, and paddled up all its navigable eighty miles. On old maps, that river is shown as *Hockhocking* (Bouquet, 1764) and *Hocking Hocking* (W. S[cull?], 1765), both of them white adaptations, the latter of which seems to reflect the original Delaware name **Hok'nk/hákki/nk Sítpu/nk*, 'river where there is arable land above.' The term *Hok'nk/hákki/nk* combines adverbial *hok'nk*- 'high up; above' (Zeisberger, 1887: 2; 94); *-hákki*- 'land, soil' (*ibid.*: 110); and locative *-nk* 'where there is' (Mahr, 1957: 150). Obviously, those Delaware who coined the name were, at that time, less preoccupied with hunting and fishing than with an expanse of land promising a plentiful corn crop. Their hopes were justified, or the river name, *Hocking*, even if crippled, would not have persisted until today.

OTHER NECESSITIES

It is safe to say that, next to food and drink, *face paint* took first place in American Indian life; less in the life of the women, however, than in the adult male's. As the American woman of today, white or colored, relies on advertisements for her cosmetics, so the red man used to expect the names of streams or localities to direct him to the sources of his *face paint*. For mysterious purposes, some of them symbolical, the Indian men daubed their faces and depilated parts of their heads with various paints. Not from vanity alone, but from social necessity. No more would a Delaware or Shawnee gentlemen have turned up among his peers unpainted, than a modern American would appear in public unshaved (*cf.*, Heckewelder, 1881: 202 f.). The pigments were made of various clays, which were mostly found in stream banks and, when fired, assumed the desired colors. If the clay was ferruginous, it yielded a brilliant red which was greatly preferred for the purpose. Thus, it became essential to learn the names of localities where those clays were likely to be obtained. Indeed, many names of that character occur throughout the former Indian domain of Pennsylvania and Ohio; a few, in the original Indian form, but more of them in English.

A Central Ohio river, called Big Darby on modern maps, was known to the Indians and early white settlers as the *Olentangy* river. The Delaware had named it **Olam'/taámse Sítpu/nk*, that is, 'face-paint/now-and-then river'; from Del. **olám'*-, **olám'n*- 'paint, *(red) face paint' (Zeisberger, 1887: 138, spelled: *allámman*), and *-taámse* 'now and then' (Brinton, 1889: 137; Zeisberger, 1887: 178).

Paint Creek, a western tributary to the Scioto, coming in near Chillicothe,

was called *Olomoni Siipunk* by the Delaware, that is, 'face-paint river' (Lee, 1892: I, 145; spelled: *Olomon Sepung*). The Shawnee named it, almost identically, *Holamoomii Thiippiichki* (Randall and Ryan, 1912: II, 26; spelled: *Alamoneetheepeece*). 'Face paint' in Shawnee is *holamo-*, *holamoom-* 'vermilion, face paint' (Voegelin, 1938-40: 454).

In 1760, on a journey along the Ohio shore of Lake Erie, George Croghan listed in his diary the Indian name of the Vermilion river as *Oulame Thepy* (Thwaites, 1904: I, 109). The Indian name clearly is an equivalent, in the Algonkian Ottawa language, to the Delaware and Shawnee names which those people gave to another stream farther south for the very same purpose of tagging the river as a source of face paint. Ott. **ulame* is a perfect parallel to Del. *olám'n* and Shawn. *holamoom*, all three meaning 'vermilion, face paint.' Correspondingly, 'Paint' streams of any size and location are innumerable wherever Indians lived.

Of very much the same importance to the North American Indians as the use of face paint was the *sweat-oven*. Its popularity was universal from the Atlantic to the Pacific. In principle, it was a natural or artificial cave in a slope of a hillside, with a pile of heated stones in it, and an animal hide curtaining its entrance. Water, with or without medicinal herbs in it, was poured on the red-hot stones, in order to create the steam for the bathers in the cave. Whenever an Indian had a cold, or was tired out for any reason, he resorted to the steam-bath. It also afforded excellent help for rheumatic complaints (Heckewelder, 1881: 225).

It seems strange that an all-Indian institution such as this did not cause more names for streams or localities than it did. The reason really is quite simple. Every Indian settlement, Delaware or otherwise, naturally included at least two *sweat-baths*, one for the men and one for the women. Even Indians on the march temporarily put up a sweat-oven, if needed (Mahr, 1952: 294). A sweat-oven was a matter of course and no more discussed than breathing. This writer knows of only one exception which seems to prove the rule: *Pymatuning*. In the original Delaware it was **Piim/'attóon/'nk*, composed of *piim-* 'going to sweat' (Zeisberger, 1887: 189), *-háttoon-* 'it is put there' (*ibid.*: 152), and locative final *-nk* 'where there is.' The composite meaning is 'to go to sweat, it is put there'; or, in better English, 'here are facilities for sweating yourself.' Evidently, it once named a place on the Shenango river, in Mercer Co., Pennsylvania, where a much-traveled Delaware trail led by, which was used by Indians going north to, or coming back from, Lake Erie. Its name informed such travelers that *Piim-'attóon'nk* had a good sweat-oven which they could use. It is not to be discussed in these pages how it happened that, subsequently, the name, *Pymatuning*, was also carried (with white help) to points farther north on that trail (Mahr, 1957: 156-58).

Unconvincingly, Heckewelder tried to interpret his Delaware name, *Piimtónink*, for Pymatuning in Mercer Co., on the basis of a folk-etymology (Heckewelder, 1834: 365). In the same publication (*ibid.*: 375) he listed *Pompton* in northern New Jersey, with his Indian informants' Delaware name, *Piimton* (-*tom* for -*ton* is a typographical error), and equally unconvincingly interpreted the latter under the spell of the same folk-etymology. It is my opinion that Heckewelder's Indian informants gave him *Piimton* only, because its white adaptation was *Pompton*. At any rate, he should have written *Piimtonink* since Delaware locality names do not appear without the locative final *-nk*. Therefore, the true Delaware name form for Pompton is not *Piimton* but *Piimtónink*, an identical, though shortened, version of *Piimatóonink* which, as *Pymatuning*, appears in the west, in Mercer Co. The geographical conditions, which caused the Delaware name of the sweating-place, were exactly identical in the east and the west: a river, where the 'sweat-oven' was located; in New Jersey, the Pequannac river, and in NW Pennsylvania, the Shenango. It was imperative to take a cold dip after a sweat-bath anywhere!

In conclusion, I wish to consider the Delaware name for the present Olentangy

river in central Ohio, which, until 1833, had been known as Whetstone river, or Whetstone creek. With remarkable accuracy, its Delaware name has been documented as *Keenhongsheconsepung* (Lee, 1892: I, 17). The true Delaware version is **Kiin/ansh*/'*ikan Sitpu/nk*, literally 'sharp/more-and-more-tool river' (Zeisberger, 1887). 'Whetstones' were a necessity for both the Delaware and the Whites, who had inured the Indians to the use of iron and iron implements. The Delaware name of the river revealed to all interested that one of the head waters, even today called 'Whetstone Creek', was a good source for knife-sharpening stone: Olentangy shale.

SUMMARY

In these pages I have attempted to demonstrate that no Eastern Forest Indians, especially Algonkians, ever would have named a stream or locality without a practical reason. Further, their mentality precluded naming a watercourse or settlement after an other watercourse or settlement, or after a person. Thus, they would never 'repeat' a given river or place name anywhere else, except that they encountered the same or similar conditions as had led to that name in the first place. This also disposes, in part, of a letter to the writer, which contains the following phrase:

You may have noted that Neshannock, in Mercer County, reproduces Neshannock in New Jersey, and that Lackawannock repeats the Lackawanna of northeastern Pennsylvania. Perhaps Pymatuning is another transfer of names by northern Delawares.

It is left to the reader to form his own opinion.

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Songbirds of America in Color, Sound, and Story. *Arthur A. Allen and Peter P. Kellogg.* Cornell University Records, Ithaca, N. Y. i+29 pp., illus., with a 10-inch long-play record (record commentary by A. A. Allen), 1954. 10 $\frac{1}{4}$ x 10 $\frac{1}{4}$ in., plastic ring binding. \$4.95.

This little bookalbum on birds is designed as an introduction to bird study and identification, and attempts to present "everything necessary for understanding and identifying familiar song-birds." It contains short sections on bird migration, the economic values of birds, bird colors, and the habits of birds, along with data on recording the songs, photographing birds, and attracting them to the garden; at the end of the book is a short bibliography and an index.

The larger part of the book consists of write-ups on 24 common birds, arranged in the same sequence as the songs on the record; each write-up is illustrated by a color photograph, and includes information on where the bird is found, its habits, a brief description of its songs, and "memory phrases" for the song. These memory phrases, which attempt to paraphrase the song, are appropriate in a few cases, such as "poor Sam Peabody Peabody Peabody" for the white-throated sparrow, but are a little far-fetched for some others (for example, "cheerio Charlie, how's Mary, care to carry one to Harry" for the rose-breasted grosbeak).

About a minute or less of the record is devoted to each of the 24 birds, the first fifteen or twenty seconds of which is commentary with the song in the background. The quality of reproduction of the songs is fairly good in most cases, but in other cases the song is rather weak in comparison with the level of the commentary.

This combination of descriptive information, color plates, and recorded songs represents a new technique in a publication on birds, and should be a valuable aid to the student.

DONALD J. BORROR

Fifty Years of Botany. *William Campbell Steere, Editor.* McGraw-Hill Book Company. xiii+638 pp. 40 authors.

William Campbell Steere and his committee of botanists have accomplished an outstanding piece of work by bringing together the scattered threads of the Golden Jubilee of the Botanical Society of America and weaving them into an unusual tapestry, *Fifty Years of Botany*.

The forty papers comprising this Golden Jubilee Volume were commissioned by the committee, and nearly all were published in the 1956 and 1957 issues of the *American Journal of Botany*. The stated purpose is to present the progress in botany during the past fifty years and its contribution to civilization, with special emphasis on present status and future problems. With minor omissions it has been adequately and in some instances admirably met.

For the serious student of botanical science this work is invaluable. He will, in this one volume, be able to get a glimpse of many of the botanical leaders of our time, what they have done and what they are now doing. To have secured this information before the publication of the material in *Fifty Years of Botany* would have required innumerable hours of investigation of volumes, an almost unlimited number of papers, and individual interviews.

The non-botanist who is interested in keeping informed on the wide variety of today's vital subjects, such as conservation, will find his interest satisfied in capsule form in this work.

No two botanists, let alone a committee of seven, could be expected to agree unanimously on fifty persons to receive Certificates of Merit for having made outstanding contributions to the field of botanical science. Suffice it that those included are indeed deserving of the recognition. The list of their accomplishments and the fine photographs of all recipients of the Award add much to the book's value. We can note with justifiable pride the number of cited botanists associated with Ohio by birth or position.

The list of authors' affiliations attests the wide and thorough background of the contributors to this book. However, the complete lack of organization of the papers is regrettable; the full index, while useful, cannot provide focal points for the reader, particularly the nonbotanist. The publishers have produced a handsome gold volume with fine format and excellent reproduction of illustration.

CLYDE H. JONES

The Cellular Slime Molds. *John T. Bonner.* Princeton University Press. vii+150 pp. \$4.00.

The author has performed a notable service to mycology in bringing into one volume for the first time all the literature on this group of fungi. Active in research with the cellular slime molds for a number of years, Bonner presents the results of the many investigations of the morphology and differentiation of these organisms, as well as the necessary taxonomic considerations, with comments on their significance. Additionally, Bonner points out the many areas needing further investigation. Adequate line drawings and photographs illustrate many details; the index is sufficient; the bibliography is excellent in its completeness.

JOHN A. SCHMITT, JR.